

## THE BAPTIST RECORD.

Organ of the Mississippi and Louisiana  
Baptist State Conventions.

The subscription price is required in advance; and at the expiration of the term paid for the paper will be stopped. All money for the paper should be sent by T. C. money order or Jackson P. O., Registered letter, or Express, to M. T. Martin. All communications for the paper should be sent to J. B. GAMBRELL, Canton.

## GENERAL DIRECTORY.

For the information of all we will keep the following Directory standing awhile.

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BAPTIST RECORD—All business communica-

tions and money to M. T. Martin,

Jackson, Mississippi, and all matter intended for publication to Eld. J.

B. Gambrell, Clinton, Miss.

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## COMMUNICATIONS.

## EXPLANATION.

Bro. Gambrell.—At the district meeting of the Aberdeen Association held at Pontotoc, including the fifth Lord's day in February last, Bro. Sproles not being present, his essay on the Resurrection was sent and read for the consideration of the meeting. Your writer differed with Bro. S. advocating that the resurrection of the righteous and the wicked was not simultaneous. The meeting postponed the further examination of the essay, until the meeting of the district in August next, requesting your writer to prepare an essay setting forth his views. Since then Bro. S. has removed to Jackson. Your writer sees the essay of Bro. S. in the Record, and thinks it appropriate to publish the following letters on the subject, not with a view to get up a discussion, but to elicit the correct teaching, as far as they can, on this vital doctrine.

Yours,  
W. L. S.

## The Resurrection and its Attendant Circumstances.

LETTER I.

"How are the dead raised up? and with what body do they come?"—1 Cor. 15:35.

The doctrine of the resurrection is one of deepest and sublimest import. This has excited intense interest in the hearts of patriarchs, prophets, wise men, apostles and all believers in Jesus. The religion of the Bible cannot exist without the certainty of the resurrection. The two questions above are of wonderful importance to the world, and I propose to present this subject, in a few letters, to the readers of the Record. The first question of the

possibility of the resurrection.

The apostle gives us several most appropriate illustrations, showing its possibility. First, "that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat," etc. The main idea is, if God is able to multiply the wheat, oats, corn or other grain, many-fold, by the death or sowing of the seed, and to give to each a body as it hath pleased him, and to every seed his own body, is it not possible for God to bring man up out of the grave, and give him a body according to his pleasure?

Second, 1 Cor. 15:39, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." If the Savior can create and preserve in existence the different kinds of flesh of men, of beasts, of fishes and of birds, with the great variety in each class, of color, form, appearance, size, flavor, disposition and mode of life, cannot

## THE BAPTIST RECORD.

M. T. MARTIN,  
Publisher and Proprietor.

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## THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper.

In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

## JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

Entered at the Post Office at Jackson, Miss., as second class matter.

ray could be discovered through it.

Yet there were some members of this same family, who, on finding themselves in the midst of the warmth and brilliancy of other lights—especially of great lights, would astonish and almost dazzle you with a radiance meant to be very heavenly; or seek to subdue you with lambent witchery of soft and gentle beams.

There were others whose broad, graceful flame could be distinguished from afar, yet paradoxical as it may seem, with a power of illumination most narrow, and insignificant. It was the self-imposed duty of those to furnish to the world gratis, patterns and measures for all other lights to copy, all shining brightly according to orthodox rates, seeing that each particular ray had proper tone, warmth, and degree of brightness. These were the cause of endless trouble and disturbance.

Some which I observed, made me sad by their proud, haughty manner in which were dispensed from jeweled candle-stick and richly cut chandelier, their scented glories; and by the spirit which prompted the turning aside of the golden queenly head, if, perchance, some humble plebeian light presumed to lift its lowly beams in near proximity. With serene satisfaction the dainty rays could linger among skinfloring, silk-en folds, flash and glitter in the diamond's face, bestow their presence amid pomp and pageantry, gave out to the scene; yet with what undignified diadem were shunned those sad, lowly places of the earth where the spirits of darkness hold high carnival and where the soft footfalls of kindly lights make music sweeter than angel voice. I saw some too, who honestly desire to shine, but their shining was so mixed up with thoughts of their own brightness and unlovely efforts to be fair and pleasing in the eyes of the world, that clearness and beauty were grievously marred and darkened. If these could only have forgotten themselves and remembered the terrible darkness, what a blessing had been their kindling! But, perhaps, though the most perplexing, as well as the most common of all, were those spasmodic lights which would shine for a brief time with a splendor almost celestial, and then fade away into a faint, uncertain glimmering, flaring up again with a brilliancy as startling as before, only to flicker and fall and die away again. These unnatural, forever recurring extremes kept me in a constant feeling of dread and uneasiness. Sometimes the wavering, low-burning flame brought back a vivid remembrance of the time when, as a child, the following passage from Owen More's "Vision of Virgins," seemed to make my breath cease, and my very pulse stand still:

"One as still as death hollowed her hand about her lamp for fear Some motion of the midnight, or her breath Should fan out the last flicker."

But to point out the peculiarities of all those eccentric lights which I saw would be a task from which I shrink, and I desist from further attempt.

Lynn.

## Letter from Lake Washington.

Miss.

JAKE WASHINGTON LANDING, June 2, 1880.

Bro. Gambrell.—I desire, through the Record, to call attention to the next annual meeting of the Brookfield Baptist Association.

This body will hold its next meeting at Lake Washington Baptist church, near Lake Washington Landing on Mississippi River. The time of meeting is Friday before the fourth Sunday in August.

I very much desire that you attend that meeting. Can you set aside And we also hope to see brother Wayne, and you cannot tell how much I would rejoice if Bro. Martin could meet with us. So then, brethren, we say to you, come one, come all.

But what I desire to do in this letter is to direct the attention of ministers generally, to our field as one of great desolation of ministerial labor, and to suggest to any who may feel disposed to consider the wants and necessities of this people, that the best time in the world to see the country, and some of the people, as well as to get some general knowledge of things here, will be to come to the Association.

I am getting along here as well as preachers generally do elsewhere; I am preaching to Lake Village Baptist church in Ark.; and to the church with which the Association meets. The two employ all my time and are giving me a very good support.

There are several places in this bottom where a good minister would be well sustained, and where an abundant opportunity would be afforded him to do a great work for God.

I thank God for the Record and the noble and nice manner in which He has enabled you to conduct it.

Fraternally Yours,

R. A. Lee.

he bring man up from the tomb, and establish him in a nearer and higher existence? Cannot he open the invisible world, and bring man's spirit out that it may occupy that new and spiritual body? With God all things are possible.

Third, 1 Cor. 15:40, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one (kind) and the glory of the terrestrial is another." Here we have also celestial bodies, and bodies terrestrial; but the glory of the celestial is one (kind) and the glory of the terrestrial is another.

"With what body do they come?" Out of the dark and silent sepulchre shall the body spring forth. It shall be raised, Jesus has promised.

"Raised in incorruption." No more decay. "This corruptible must put on incorruption." In corrupt! How can we here realize the fulness of the material from which we can, prepare a most wholesome pabulum, and this, without much travel or correspondence, successfully cater to the taste and meet the wants of his distant readers. That, at the center are all kinds of men and all shades

of complexion, and all degrees of numbers and cooling zephyrs, has he not the power to raise the dead? If he has been able to spread out the earth with its teeming millions of men, of beasts, of fishes, of fowl and of insects, with continents, oceans, islands, forests, and variegated landscape, with abundant food and home adapted to all, and all adapted to the earth, can he not bring man up out of the dust, and clothe him in the habiliments of glory?

"Raised in power." Shall we no longer weep through sin? No longer suffer from disease and death?

"No longer. We shall be powerful through him that loved us and gave himself for us. Our bodies will be strong, angelic, godlike: never more subject to weakness, able and willing and ready to do the will of God.

"The sun with insublime grandeur of glory, sending forth millions of lines of light, millions of miles, with energy and power and electric swiftness, to unfold the beauties of earth, atmosphere and ocean, and gladden the hearts of men; bringing men from the darkness of night to beautiful day, wherein they are invited to labor, to fulfil the benevolent designs of their Creator;—the moon, with its mild and love-inspiring power, sheds forth its silver beams to illumine the earth, or to invite to sweet and tuneful melody;—the resplendent stars, differing in glorious light, shining now with piercing brightness, then with twinkling, nodding beauty. All these proclaim the power and omnipotence of Jesus, and speak in loudest voice that he who has created the effulgent, grand and sublime lights of the heavens can say to man, long since gone to dust, "Arise—arise to life again and live forever."

The second question which has filled the soul of man with deep and earnest thought is,

"WITH WHAT BODY DO THEY COME?"

"So also is the resurrection of the dead" (possible). 1 Cor. 15:42-44.

"It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in strength; it is sown in natural body, it is raised in spiritual body."

God grant that all who read this letter may attain unto the first resurrection; that they may become priests of God and of Christ, and reign with him a thousand years."

W. S. The commercial center has also the best facilities for successfully editing a religious journal. A commercial metropolis not only imparts much of its self to its surrounding provincial towns and rural districts, but it also reflects nota little of their features; so that a shrewd editor will find in the very facts of his home and surroundings much of the material from which he can, prepare a most wholesome pabulum, and this, without much travel or correspondence, successfully cater to the taste and meet the wants of his distant readers.

Do you know that the number of services held, and the places held, justify a salary of \$1200 per annum, \$100 per month?

Does the history of the revolution with churches where there are no visitors continue to affirm that?

Does the work incline to indifference of pastors?

And is not the 16th question

very worthy of consideration?

Can the Board a true attitude take to the question as to why pastors generally, do not favor a visit and meeting

with the evangelists?

Does the Board attack a little of the topic and the evangelists have subtle flavor of presiding.

14. From whence comes the designation that there are some customers which are not lawful for us to receive?

15. And in reference to the tendency of modern evangelism, why do we see the hardness among the brethren?

16. Do you think that the \$2000 paid to our beloved brethren Friley and Hartfield and others in their names, for we have heard Bro. Friley persuade men by the tenor of the law, and that Bro. Hartfield preach a rich Savior becoming poor for our sakes—sermons

emblazoned with the strong meat of the gospel, considered with all the progress that has been made during the last two years, the money you have on hand, and the prospect for immediate missionary work (in distant places) is the best that can be done, and that it is good to continue the work?

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J. B. GAMBRELL, Editor.  
CLINTON, Miss.

JACKSON, MISS.,  
THURSDAY, JULY 1, 1880.

## Terms of Subscription.

One copy per year, \$2.00; one copy six months, \$1.00; for any time less than six months, at the rate of five cents a copy; to ministers, \$1.25 a year. Of course, it is understood that the subscriber pays the expense of sending his subscription. If you subscribe through another party, hand him ten cents to pay the expense of forwarding money. We Club rates. No Commission paid.

## "The Baptist" on the Baptist Controversy.

After starting the controversy touching the scriptural administration of baptism, *The Baptist* practically drew off until the *Record* came upon the subject all the space which it appeared to us it demanded. We hoped our respected contemporary would find it convenient to reply promptly, to our arraignment of the *New Landmarkism*. In that we were disappointed. But we do not complain on that account.

Weeks after we had practically closed the discussion *The Baptist* came upon the field with quotations from other papers in scrapes, and along with its quotations misrepresentations of the teaching of the *Record*. We hoped that an intimation of this would be sufficient, but in this we have been disappointed. It is possible that Bro. Graves did not read what we wrote, and hence has been stating us from general impressions. Or, possibly he has followed the course of some controversialists and substituted his inferences for our propositions. It needs no say that no one has any right to do such a thing. And it is the baseness of every one who attempts to controvert a position to first know what is, and then state it fairly and fully.

It seems good to us to make no corrections.

We have been represented as holding and teaching that a minister may baptize *when*, and *where*, and *whom* he pleases. We have never so held nor taught. This is the sum of what we have written on that point. Wherever there is a true believer, one ordained minister, an immersion in water in the name of the Trinity and a proper design there is a valid New Testament baptism, complete in every essential thing. The presence and vote of a church are not essential to valid baptism, though when circumstances will allow they are expedient and desirable. Under this doctrine we hold that Dr. Weaver's baptism by Dr. Boyce was valid, and all those administered by missionaries on foreign fields, or in the army during the late war, or anywhere in our own country, are valid. Will Bro. Graves deny this?

We have been represented as denying the control of the churches over the ordinances—the supper as well as baptism. All that we have ever said has been just to the contrary. Explicitly, the *Record* has taught that the churches are the executors of all the laws of the kingdom, those touching the preaching of the gospel and all. The churches preach and baptize through the ministry. The baptizing bears the same relation to the church as the preaching. Both are the acts of the church through her authorized agent.

Further, if the minister preaches a false doctrine the church can and should repudiate the doctrine and hold him to account.

Likewise, if he administers baptism to a person without proper evidence of faith, the baptism can be repudiated and the minister dealt with. In the New Testament economy, preaching and baptizing go together, and they bear precisely the same relation to the church, and both are under the control of the church in the same way.

Touching the supper, we hold that it must be administered according to the law for that rite. Baptism and the supper are not regulated by the same law. The former is to be administered to persons out of the church, the latter to the church assembled. To put them under the same law is to arbitrarily wipe out the broadest scriptural distinction.

We hold to the authority of the churches as firmly as any one, the editor of *The Baptist* not excepted. Indeed, we do not part with brother Graves on that point at all. The doctrine that we dissent from as being a New Landmark opposed equality to the Scriptures and the immortal practice of the denomination.

Under the New Testament law the church can administer baptism through her ministers just as she preaches the gospel. We desire our brethren, who may feel any interest in the matter, to know what the *Record* does hold and teach. And we are perfectly willing that these views should be subjected to

the severest scriptural test, only let them be fairly stated and squarely met.

Will brother Graves let his readers see this?

## The Paper Question.

We wish to say a few words in connection with the able articles of Bro. Hackett on the paper question. It would be difficult indeed to overestimate the importance of the question. A paper in a large measure gives character to its readers, and more, it determines the movements of the denomination where it circulates. If it is aggressive its readers will be too. If it is practical, so will its patrons be. As has been said, we do not need papers merely, but good papers. It is possible to have a paper that will be a down right injury to the cause and all concerned. Such are those which sow discord among brethren, or sit down on all progress. And such, too, are those which exist in an amiss way without any power to do harm.

With regard to the *Record*'s position on two points, we desire to say something.

We regard the paper as belonging to the *baptist* movement and *not* to the denomination. It was not called into existence, because the proprietor or editor wished to own or edit a paper. The denomination needed it, and hence called it into life. Since the first issue we have sought, with what wisdom we could command, to adjust the paper to our denominational wants. Personal preferences have not at any time controlled our actions. From this right principle we have no mind to depart. We hold that a denominational institution should never be under the control of personal, local or sectional prejudices. The *Record* shall not be if we could be convinced that we could better serve the denomination by moving the paper to any place in our entire territory, we would make the move. But for the present, we are, as it seems to us, just where we ought to be, and here we will remain till it appears plainly that we should move. To our mind it is clear that, sooner or later, the *Baptist* paper of the South will be published in New Orleans. It may, or it may not, be the *Record*. That shall be as God wills.

We are satisfied that a majority of Louisiana Baptists desire a State paper. This is natural. And we repeat what we have said before, we are perfectly willing that they shall have it. More, a paper over there well edited and well sustained could do more to build up the cause in the State than any paper published elsewhere. All this we say candidly, and we would further say, that we would advise the adoption or establishment of such a paper if possible.

The Convention soon to meet will have this matter under consideration. Let it be calmly considered and that done which shall seem best. It is hardly necessary, and yet we will say, that we do not wish any one to feel under obligation to the *Record*. Let Louisiana Baptist interests be consulted. If the Convention can do no better, and chooses to continue the relation with this paper, as in the past, so in the future we will do the best we can to forward the cause in that State.

If any other arrangement is made, we will not acquiesce, but will do all we can to make it effective. More than this we need not say.

What the cause in Louisiana needs is unity. Unification is only possible around the Convention. Let there be calm deliberation, and whatever action is taken, let this be supported by the brotherhood throughout the State. Discord means failure.

**Note.**—In conversation with Bro. Hackett, we find that he heartily approves the views set forth in this article.

## Dedication at Water Valley.

As previously announced, the dedication of the new Baptist meeting house at Water Valley, took place a few weeks ago. For a long time it has been apparent that a better house, located more centrally, was essential to the up-building of the Baptist cause in that important town. The old house, out of the way, looked like a barn. People would not climb the steep hill, surrounded with gullies, to hear Baptist preaching. But the brethren and sisters said they were too poor to build. At last the necessity became so apparent that the master was carried to God in prayer. Prayer was offered to God that he would open a way for the church to build, if consistent with his will, and that in the effort they might not do anything in the way of raising money that would displease Him.

The effort beginning in prayer was crowned with success, and at the appointed time, in the presence of an overflowing congregation, in behalf of the church, with thanksgiving and prayer, we dedicated to the service of Almighty God one of the best Baptist meeting houses in the State. It was expected by some that there would be some kind of form or rite connected with the service. It was explained to all that we dedicated meeting houses with no rites of

human invention; but, as we dedicate our children, with prayer and thanksgiving,

The house is a frame building, 35x60 feet, with a belfry, and finished inside and out. There is a baptistry under the pulpit. The floor gradually rises from just in front of the pulpit to the other end of the house; so that the last seat is on a level with the top of the stand which is two feet high. This gives the congregation an excellent view, as it does also the preacher. There should not be another church built without an elevation of the floor. The expense is about what it is on the old plan, while the benefits of the new plan are many.

The sisters of the church did a noble work through their Aid Society in helping on the enterprise. They raised and contributed to the general building fund several hundred dollars. Besides this, they carpeted the aisle and pulpit, and supplied a profusion of light. We have nowhere seen a church so well lighted, and this is a matter of great importance.

The whole get-up of the church leaves nothing to desire. We have preached in no audience room with greater *success* than the money has had thus far been consumed.

Miss Nancy Thompson (Presbyterian) has been missionary to the Indians over fifty-five years.

W. C. Lattimore's address is Duran, Miss. Correspondents please take notice.

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## NOTES AND COMMENTS.

East Mississippi Baptists will be well represented in the Convention. E. C. Gates, of Louisville, Ky., will be at the Convention.

The degree of D. D. has been conferred on E. O. Pope of the *Texas Baptist Herald*.

Prof. Toy has been elected Professor of Hebrew in Harvard Divinity School.

Dr. E. W. Fuller, of Georgia, is dead. His end was peace.

Baylor University, Texas, did a large business in the D.'s at its last Commencement. We beg the schools to leave us a few pastors' children and

friends.

It takes no little money to run a newspaper—many have failed before us, and we must share the same fate, unless brethren come to our help.

True; help Bro. Lee.

The receipts of the American Baptist Publication Society for the last year were \$349,564.49.

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Eld. W. C. Lattimore's address is Duran, Miss. Correspondents please take notice.

The *Baptist Messenger*, of Louisville, is out, reduced in size, but is henceforth to appear as a weekly.

Evangelist Purser expects to be on the field and at work before the Convention. He is suffering very much, but is improving.

Eld. T. W. Epp, of Arkansas, is Arkansas editor of the *American Baptist*, Arkansas is a lovely state for papers surely.

Much depends upon the coming Convention. Dear brethren, go to Keach praying for Divine guidance.

L. C. Kelch.

A preacher who cannot teach and will not learn, should be cashiered.—Mississippi Methodist.

That is close to the mark.

Every one of our Louisiana readers should see what is printed on the first page this week concerning Louisiana State Missions.

Bro. M. C. Cooper, La., send to the American Baptist Publication Society, 1420 Chestnut St., Philadelphia, for the book you want.

Benevolence should be cultivated as a prophylactic against covetousness. The church to-day is honey-combed with avarice.—Dr. Elder.

The recent discussion on inspiration has turned out some strange things among them, Christian ministers trying to show errors in the Bible. That is the last thing a preacher was ever called to do, in our opinion.

The closing exercises at Clinton, Miss.

The closing exercises of Mississippi College and Central Female Institute began on Friday, June 18.

Friday and Monday mornings were devoted to the examination of classes in the Institute. Friday night the exhibition of the preparatory Department of the College took place. There were also speeches from several young gentlemen contesting for a prize offered by Prof. Pace. The contestants spoke unusually well.

Monday night the Sabbath-schools were opened for the first time.

The best way to create a general interest in Sabbath-schools.—Eld. F. Mizell.

The best means of successfully conducting the Sabbath-school work.—Eld. H. L. Johnson.

The reason why Baptists should use Baptist literature in the Sabbath-school.—Rev. W. S. Sanford.

Regeneration now and then produced.—Eld. P. Lanford.

The importance of every church having a Sabbath-school.—Eld. J. A. Killingsworth.

The duty of parents to carry their children to the Sabbath-schools.—Eld. E. Lindner.

The duty of parents to place in the hands of their children religious books.—Bro. T. W. Harrelson.

By what means can we bring up our children in the nurture and admonition of the Lord.—Eld. E. A. Crocker.

QURIES.

1. Is there any Scripture for Sabbath-schools?

2. Should doctrine be taught in the Sabbath-school?

3. Is a personal knowledge of Jesus essential to the salvation of a sinner?

The brethren are earnestly requested to be present with their essays prepared.

W. H. RILEY, Clerk.

Bro. D. I. Parson is at my house with his right ankle joint dislocated and the small bone of his leg fractured. He jumped from the buggy in which he and I were riding, drawn by a running horse. He complains of his spine—is suffering a good deal.

He expected to preach for me at Mt. Olive on Sunday. How much the congregation will lose by his hurt.

We have closed the meeting at Tupelo, twenty-one sessions by letter and baptism. Whatever good you may say about his preaching, the people of T. will endorse. Yours truly,

L. R. BURNESS.

Sad News.

Bro. D. I. Parson is at my house with his right ankle joint dislocated and the small bone of his leg fractured. He jumped from the buggy in which he and I were riding, drawn by a running horse. He complains of his spine—is suffering a good deal.

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L. R. BURNESS.

Received for Foreign Missions.

Mr. Watt.....\$1.15

Leaf River Church.....12.73

Silver Creek Church.....8.00

Salem Church.....3.35

White Sand Church.....3.50

Acadia Church.....3.00

Salem Church.....1.70

Williamsburg Church.....3.00

Ocoba Church.....1.65

Gulfport Church.....1.50

Mr. R. J. Allen & Co. B.C. ....2.10

Duck Hill Church.....4.00

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# THE BAPTIST RECORD.

JOHN T. BUCK, LOCAL EDITOR.

JACKSON, MISS.,

THURSDAY, JULY 1, 1880.

## BUTTER TO ADVERTISERS.

The preceding terms for all advertising space are agreed upon by Tux Rieben with me, arranged by special contract. Address all letters on this subject to "Baptist Record, Jackson, Miss."

The Record is a family paper with circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South-west.

Management and detail notices are limited to two columns, paid for all over this number two cents for every additional word will be charged, which must come in columns.

## RAILROAD TIME-TABLE.

**Cahaba, St. Louis & New Orleans Railroad.**

Passenger Train	13:30 a.m.
Express	7:00 a.m.
Mail	7:05 a.m.
Freight	10:10 a.m.
Passenger Train	10:00 a.m.
Express	7:05 p.m.
Mail	7:10 p.m.
Freight	7:30 p.m.
Passenger Train	7:40 p.m.

**Mobile & Meridian Railroad.**

Mail	6:15 p.m.
Passenger Train	7:00 p.m.
Mail	7:10 p.m.
Freight	7:30 p.m.
Passenger Train	7:40 p.m.
Mail	7:50 p.m.
Freight	8:00 p.m.

**Mississippi & Tennessee RR.**

Mail	15:30 a.m.
Passenger Train	16:30 a.m.
Mail	17:00 a.m.
Passenger Train	17:30 a.m.
Mail	18:00 a.m.
Passenger Train	18:30 a.m.
Mail	19:00 a.m.
Passenger Train	19:30 a.m.
Mail	20:00 a.m.
Passenger Train	20:30 a.m.
Mail	21:00 a.m.
Passenger Train	21:30 a.m.
Mail	22:00 a.m.
Passenger Train	22:30 a.m.
Mail	23:00 a.m.
Passenger Train	23:30 a.m.
Mail	24:00 a.m.

**THE PAPER** may be found at the Govt. Printing Office, Washington, D. C., where advertising contracts may be made for it in NEW YORK.

## To Pastors and Clerks of Baptist Churches in Mississippi and Louisiana.

You may send us the names of all persons whom you regard as responsible, and whom you can and will induce us to such, who will promise to us, by the first of next January, for the Record, to be sent each month, beginning when the name is entered on our books. We desire to enable those to obtain the paper who cannot conveniently pay now. We would prefer that all could pay cash who can do so. We also expect those who send us names on this proposition to attend to collecting and forwarding the subscriptions.

Enclosed are advertisements which will be placed in this paper which are not well adapted by mutual means. We will not be a party to a swindle if we know it. If we could find suitable ones on paper advertising in our columns, we will probably expand the parties. Those who use our columns will find themselves in good company. If we cannot build up an advertising patronage on these principles, we will make an honest failure. We ask our readers to help us.

## LOCAL NEWS.

Mississippi College is to have a Military Department next session.

Anchored man fell from an excursion train Thursday and had both legs cut off. Died Friday morning.

There will be fifty loads of cotton put into boats tomorrow and forty of these will be sold at auction. Everybody is invited to be present at about 9 o'clock.

Post office vendor of a patent medicine called "Lightning Cure," died in this city Tuesday night after a sickness of several weeks.

Persons having money to invest would do well to read the advertisement of Green's Bank and Capital State Bank in our columns today. These banks have a large amount of country bonds to sell which are free of all taxation.

We call the attention of our city authorities to the quantity of broken glass that constantly thrown upon the streets or sidewalks. There is hardly a day passes that we do not see broken glass lying around, which endangers barefooted children as well as horses. We hope the city ordinance on this subject will be enforced.

A colored infant went to Vicksburg on an excursion, and while she was there the Federated Belles, under the nomination of Hancock, which was, of course, attended with firing of cannon. Upon her return home she asked how she enjoyed the trip. "I tell you," she said, "we had a fine time; the folks was so glad to see me, and they seemed all the cannonees."

We did not get out to the exercises of Mrs. Ware's school on the 22d of June, but heard that it was a fine exhibition. Miss Jennie Ware, the graduate, has been to our little class at Sunday school for some time and we exceedingly regret to give her up, which we will have to do, as she goes to her home in Vicksburg.

We are in receipt of the catalogue of Blue Mountain Female College for the session of 1880-'81. This catalogue gives the names of one hundred and twenty-eight pupils. This institution, under the supervision of Dr. M. P. Lowrey, is located in a healthy neighborhood and presents superior inducements to parents having daughters to educate. Write to Dr. Lowrey at Blue Mountain for a catalogue.

Many friends of Eid. J. A. Hackett were delighted to meet him last week, and a good preaching turned out to hear him preach on Sunday night, the 20th of June. He looked very natural in his old pulpit—has changed but little. Bro. Hackett has a warm place in the heart of the community; and as for ourselves, we knew a little woman who says if she was still jealous of any body she would be of Eid. H., but she isn't, and so we were all happy in having him with us.

100 lbs Blackwell's Durham, 100 Boxes chewing Tobacco, Bought for cash before the late advance.

For sale by A. VIRDEN.

Dear Sirs.—In your paper of the 17th inst., you had an article on, round dancing.

That, like all debatable subjects has two sides to it, but I do not propose to enter into any discussion in regard to the matter, for I know that what I might say would have no effect on those opposed to it, and that what you say has no effect on those who indulge in the innocent amusement.

You say, "If young ladies, after leaving the ball room, could hear the remarks made by their recent partners in comment upon their dancing qualities, we believe they would recoil with horror from these things." Have you ever heard any gentle man make any indecent comment, or do you publish in your excellent paper what Mr. Harris says?

You also say that "you understand that the waltz of a few years ago is not to be compared with the waltz of the present day." I have been waltzing nine or ten years, and therefore feel as if I have a right to correct that. But, before doing it, I will take it for granted, that it is the position assumed by the writers that you're right.

CONSTITUTIONAL, June 28.—A correspondent of the Minster Guardian says he has reason to state that at any moment revolution may be expected in favor of the union of Bulgaria and Eastern Roumania.

ATLANTA, GA., June 25.—A revenue posse, attempting to capture moonshiners near Red Oak, Ga., were resisted. One moonshiner was killed and one mortally wounded.

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In conclusion, I desire to say that I have a sister who dances the round dances with my full consent; and I believe that she is as fond of her, and as jealous of her reputation as any brother ever is or can be.

Yours truly,

ROBERT DANCER.

JACKSON, June 18, 1880.

## GENERAL NEWS.

We learn that recent rains have been of great benefit to crops in some sections.

The panel crop promises to be very short this season.

REO DE JANEIRO, June 28.—A dispute from Buenos Ayres announces that the city was surrounded by National troops on the 26th inst., and summoned to capitulate within 24 hours.

LONDON, June 28.—The Vienna correspondent of the Standard says he has reason to state that at any moment revolution may be expected in favor of the union of Bulgaria and Eastern Roumania.

ATLANTA, GA., June 25.—A revenue posse, attempting to capture moonshiners near Red Oak, Ga., were resisted. One moonshiner was killed and one mortally wounded.

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# THE BAPTIST RECORD.

## FAMILY CIRCLE.

CONDUCTED BY  
MRS. J. B. GAMRELL.  
TO AN ABSENT ONE.

BY HENRY W. TELLER.

There's a shadow that lies in the light of the sun;

There's a frown on the face of day that is sullen and uncomplaining in everything done;

As though life, without motive, was beating the air.

There is something at fault with earth's beatiful things;

There's a note out of tune, in its voice of song;

My heart is lost, restless dove, without wings;

In the days of your absence, so lonely and long;

I have slept in the morning; "Would God it were night?"

And again, in the evening, "Would God it were day?"

For the hours, that in gladness are swift as the light,

Like shadows creep by, when we wish them away.

There's a path lost to sight in the depths of the sea;

There's a broad, public way where the multitude striveth;

They are straying alike to the soul's solitude;

In the days of your absence, so lonely and long.

You come and you go, and my lips cannot speak;

"Dear you or other day, for our love is again;

There are letters no love and no longing can break;

There are hopes that turn back, to fall dead on the heart."

There's a lifetime mistake, and what then can avail?

We must live, we must work, and in labor grow strong;

God forgive, if for once all my purposes fail;

In the days of your absence, so lonely and long.

Springfield, New Jersey.

Beyond.

Never a word is said;  
But it trembles in the air,  
And the truant voice has sped

To vibrate every where;

And perhaps amid in eternal years  
The echo may ring upon ours.

Never a kind act done;  
The eyes are weary, the hands tired;  
But the fingers, like the stars,

"They signal to the skies;

And up above the angels road;

How we have helped the sorrier need.

Never a joy given;  
It is long after heaven;  
It carries up to heaven;  
Its sunshine or its tears;

While the tomorrow stand and wait;

The silent muteness by the outer gate.

There is no end to the sky;

And the stars are everywhere;

And time is eternity.

For the summer of this common day

Are ringing bells in the faraway.

—Henry Burton, in *Sunday Magazine*.

Questions to S. S. Scholars.

No. 10. A sick man was once warned that he should die. He prayed earnestly that he might recover; the Lord answered his prayer and gave him longer life. What was that king's name; how many years were added, and where is the account?

James Lackey, Crystal Springs, Mississippi, sends up correct answers to some of the questions.

So much about Missions, in the Record.

This is uttered in a tone of complaint, and we are informed that it renders the fourth page uninteresting to the children. We are anxious to interest the children, and to add to their enjoyment and happiness, but we also wish to instruct and help them to be real laborers in the Lord's vineyard. We have found the children easily interested in "Missions," and have been surprised at the zeal and spirit of self-sacrifice with which they labor for Missions. It is a rare thing to find "the heart of a child" which may not be touched with pity for the heathen.

The sweet old story finds a lodgment in more young hearts now than formerly, and if they are faithfully taught on the duty of giving to Missions, there will be small need for those who take our places, to write "so much about Missions," for all will hear the commission, "Go," and "Give," will come right along with paying and praise.

M. T. G.

Little Mikey.

The following beautiful story is told in a book entitled "Home Memories."

There was a little new scholar at the district school that winter. His life had come up to its eighth year, though he did not look so old; his face was so pinched and thin, and his carefully patched garments hung loosely upon his small limbs. He kept aloof from all the scholars, and they seemed slow to share him. He took his place quietly in the morning, and did not leave his seat except for recitation till school was over. All through the long morning he sat watching the sports of his schoolmates, and Charlie Harper noticed that he never replied, only by a little quiver of his small mouth, when the boys would taunt him with being a drunkard's child and a little Paddy.

Charlie's mother told him one morning, as he was starting for school, to keep his eyes open that day and see if he could not do some good, kind act that would leave an influence for good upon some of his mates as well as himself; and Charles kept it in his mind as he walked on with his satchel on his arm, and along with the thought flashed the remembrance of the child, Mikey O'Connell. He looked off at the end of the long lane, where there were few footprints except the little ones Mikey's feet had made to the small low home that had stood tenantless for a long time. It was so old and ramshorn, and he knew the people who lived there must be very poor, and he felt grieved in his childish heart that he had neglected the little scholar so long. He was in his place when Charles entered the schoolroom, sitting by himself, and Charles went up to him, hardly knowing what to say to open an acquaintance.

"Won't you come out at noon upon the ice? I have a pair of skates and a sled painted green; you may use them both if you like."

A pleased, happy look came into those great, sad eyes, and the fire lightened up all over.

"Thank you," he whispered softly, "but very heartily, "I would love to ride on your sled; I never learned to skate. But, maybe, if I go out the boys will plague me," the old look getting back into his face.

"No, they shall not!" exclaimed Charlie, manfully. "I won't let them! And say, Mikey, don't you want me to come and sit with you?"

"Oh, if you only would! The other boys just take their books and sit away over, and make me feel as if I couldn't come any more. But mother wants me to learn so bad, and cheers me up; so I tries to forget him."

So Charles picked up his books and went up to the teacher's desk a little reluctantly, and whispered in the ear of the tall man:

"Please, sir, may I sit in the end of the seat, near Mikey O'Connell? I will be very quiet. The other boys do not like to sit near him, and it makes him feel bad."

The teacher glanced toward Mikey.

He was looking at him with winsome eyes, that told how much interested he was in the answer to Charlie's request.

He was a kind-hearted man; so he patted Charlie's head, called him a thoughtful boy, and granted his desire.

Charles felt the eyes of the whole school were upon him, and he saw the scornful smile upon the lips of many of his mates; but Mikey's happy face repaid him for all he had lost in their friendship. When school was over for the morning, he drew his satchel from beneath his bench, and taking from it the nice biscuit and ham, the piece of cake and pie that his mother had placed there for him, he moved a little nearer Mikey, and said:

"Let's eat our dinner in a hurry, and then go out and sit. Where is your satchel?"

A crimson flush shot up into Mikey's forehead, but he did not speak.

Charles looked at him wonderingly for a moment, and then reminded him of his dinner. Mikey turned his head away and drew from his pocket a small crust of corn bread which he tried to conceal from Charles. "Is that all the dinner you've got?" almost escaped Charles lips, but he saw how hard he was trying to hide the bare lunch from him; so he leaned back in his seat and said nothing, only his little brain was planning—planning how he could give Mikey a part of his dinner without making him feel humiliated.

"O, mother gives me so much dinner," he said at length, taking a long breath. "I cannot begin to eat it. Here, Mikey, see if this isn't good," and he placed a liberal supply upon the child's end of the bench.

"Don't you want it?" asked Mikey, looking pleased.

"No, indeed; you eat it if you can."

"O, isn't it good?" he said, devouring it eagerly. "Are you willing I should carry this little piece to mother?"

"Yes, if you wish to. But doesn't she have cake?" asked Charles bluntly.

"No, not now," sighed the boy.

"But I am already to go and sit," changing the subject hastily.

Charles was very attentive to his new friend that day, and tried to shield him from the thoughts remarks of his companions, who, in a mischief-loving spirit, would call after him as he dashed down the hill on the pretty green sled: "Go it, Paddy! See Pat, now how he goes!"

Look out, O'Connell, or you'll lose your breath!" But Mikey did not mind it much. He was enjoying his food vastly, and he seemed as if he had never learned his lessons so easily as he did that afternoon. His steps were light and his face was bright, as he said to Charles: "Good night, and a few minutes he was lifting the latch of the old, tumbledown house. The room was dark and dingy. Just a glimmer of fire upon the broken hearth, and by its side his mother was sowing busily while upon a low bed in the corner, her head upon his shoulder, and he crept softly to his mother's side. "Has he been off again? Did he find the money?" Mrs. O'Connell replied by a sad nod of assent. "O, isn't that too bad! Did he take all the money?" Another mournful nod was the answer. Mikey had brought home fifty cents the evening before, pay for some work his mother had done, and he had hidden it away, lest the impudent father should spend it for drink. He had searched for it after Mikey had gone to school, and by force of threat had forced his wife to make known his hiding place. She tried to retain a part of it, for they had little fuel or food, but he had taken the whole, gone to the village tavern, and an hour before Mikey had come staggering home.

"I have had a good time today, mother," said Mikey. See here, Charley. They gave me the scarf to keep; and I've got a piece of cake for you. He gave me lots of good dinner, and came over and sat with me; then he let me ride on his sled all between schools. He is the best boy I ever did see. Why, mother, you're crying! Aren't you glad?"

Yes, mother is very glad for her little boy. It is nice cake, but you eat it!"

"No mother, I brought it for you." And the mother ate it to please her generous son.

"Did they call you names today?" she asked sadly.

"Not much, and I did not mind it if they did, 'cause Charley took my part."

Charles proved a true friend to Mikey, and gradually his mates came to take an interest in the forlorn little scholar, and through his influence a great many families would be at the end of the year better off than when they began it, and there would be fewer paupers to need the help of public and private charity.

And if, in addition to this, every family would resolve during the year 1880 not to live beyond their means, and then carry out the resolution, the consequence would be that a great many families would be at the end of the year better off than when they began it, and there would be fewer paupers to need the help of public and private charity.

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